

THE
HEAD of NILE:
OR THE
Turnings and Windings
OF THE
FACTIOUS
Since SIXTY,
IN A
DIALOGUE
BETWEEN
Whigg and Barnaby.

Nil habeo quod agam, & non sum piger.
Horat. Satyra Serm. 9. Lib. 1.

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THE
HEAD OF THE
ORIGINAL
FACITORY
SINCE SIXTY
DIAL OF THE
WHIGG AND BARBARY

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HEAD of NILE:

OR

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OF THE

Faction since LX,

In a DIALOGUE between

WHIGG and BARNABY.

Whigg. **H**OW do all our Friends at—— that god Family, whose Master wants nothing but a Commission, answerable to his heat, to make him match his Father-in-laws Courage and Conduct, and that other too the *Jack-call* to that *Lynn*, who has espous'd too our Cause, and Right by both sides, but there is no surer or better holding than by the Tail; he is a notable Young man, and a great help (though he don't shew much) he can do as he is bid, and hold his tongue too, but I hope by this time you know one another better, I am sorry we were there so severe upon you, I profess I have seen some in a Pillory bear rotten Eggs with greater Stoicism.

Barnaby. And with greater reason, than your stinking breath, that has had your rotten Cause so oft in your mouths,

Whigg. But how do they all doe, and the People of the Lord in and near about? [Shaking him hard by the hands]

Barnaby. They all do as much mischief as they can, though not the tithe of what they would do, the times (praised be God for it) are

alter'd since you had me at the stake, baiting me there, I expected by the discourses the Trumpet every moment for Battel, I was thinking which way to get a Commission; I did not care for taking one from my Playfellows, and giving them another.

Whigg. I find you are still the same man, onely not quite so fierce.
Barnaby. The Times don't require it, there is not half the danger, I love the Seaman (though not his swearing) that is most solicitous, and lays about him most, when the black Clouds hang like a *Kittisofol*, or *Umbrella*, o're his head; and in the midst of a Storm blusters alike with it, when that is weather'd out, who but would imitate and enjoy the Calm?

W. You are of Principles different from mankind; they love to be most quiet then, to swim with the current, they think it madness or folly to try to stemm it; and some that are Pilots too, sworn Pilots to a Port, let me tell you; but I am perswaded, had I on the Times kept where we once were, we had converted you; I profess we had so much business, I had then scarce time (for riding to this place, posting to that) to open my mouth, even to eat, much less to talk, and spend those precious minutes in the conversion of a single Sinner; but now we have leisure, and how willing would I be to bring over a *Saul* to make a *Paul* of him.

B. If the flanting tail'd Comet at *Christ-tide* did not foretell this change, yet sure the Isle of *Parbeck* business was no rais'd story by, but a perfect Vision of one of, your party, that exactly represented these Times; an Army rais'd from the very Clots of Earth, and all of a sudden return'd to their Mould, or popp'd under ground! 'tis a good hearing you are at leisure, (though I find 'tis to doe mischief if you can) the State-Physician may find as by a Pulse the condition of the Nation, when the Canoe big with Tuck (ofust and omen both) walks the streets as if its Master was one of the Penny Posts, when the Hat is pinch'd over the Eyes, when the Saints are tenderly sought for in every corner, and the Sisters are refresh'd only with the hasty and holy kiss, and a Paper of Recipes are left not to cure, but promote the twang of the Nose, then is the Critical Minute — but now you are playing the Moles.

W. If you could afford patience or leisure, I could shew you which way we are, and have been playing the Moles, undermining Church and State, but not so blindly as some may imagine, but while we make others to think we can't see, we soon alter the scene and find they can't, or at least their blind-sides.

B. Your extraordinary freedom puts me upon my guard, I am afraid you have entertain'd a design of converting me.

W. Faith

W. Faith you know comes by hearing, God may afford you his Grace to fathom our depths, if you will promise to lay aside all prejudice while we discourse I'll be free with you, and then you will see that it stands to reason to side with us, when you find there can be no danger can reach you if you be with us, if against us, with what do your very dreams affright you, with Plunderings, Sequestrations, Decimations, Deprivations, Axes and Halters.

B. And can you fancy if I lay aside all prejudice, i. e. hearken to the dictates of naked reason, unmixt with fears and interest, your Cause will get the day?

W. We care not for such a Philosophical lump, no more than for a man of Clouts; give us one in a Political guise, we should have nothing but old *Plato* against *Plato Redivivus*; what a pother would you make in rooting your passions out, before you could clear the eyes of your reason, you would take a great deal of pains to make your self as useless to any body of Men, as your Eunuchs are to Women, if you design to be serviceable to a party, you must bring your Tools with you, you will else be accounted a meer Cypher; you must use all the means you can, to make your self as considerable as may be, you are gone else into whatever party you list your self, they make baits of better morsels than you would make your self; come, 'tis better siding with us, than be set by, and abus'd to gratifie your enemies, onely in hopes to bring them over, or but to stop their full career; your Principles will be forc'd to strike sail to their interest, and you will at last find your self a sacrifice to their malice. When you understand us better, you will blame your self for holding out so long, your knowledge of us is like Philosophy, a little enclines a man to Atheism, but a thorough knowledge in us is a perfect cure. I'll be free, and because I have time, I'll be the *Palavicino* in our Cause, give you such an History of our selves, that you must needs be begg'd for a Fool, or cloystred for a Madman, if you stand out any longer.

B. Curiosity (though it was the Mother of the first sin in Mankind) yet I hope it will not be so fatal to me, I will force nature for once, to see what you so much boast of.

W. If you then consider first, either our number, our methods to gain, or the secrecy in our Intreagues, you may find them next to miracles, and as good arguments for us, as for our Religion in general, and though we list above three parts of the Nation on our side, as first, some that have been Stagers from the beginning, then all the brood of those that were Demy-gods in the late times, and lastly, those that we have wone over by sundry means, yet among all these, none have ever

given vent to the least material project or plot we have or had in hand.

B. Your Oeconomick Polity is as easie to be seen and believ'd as 'twas hard to be prevented.

W. As the case once stood I thought you might as easily have un-
hing'd the Poles as have done it, but as it is now let me tell you.

B. One question if you please how it is possible for you to list three parts of the Nation on your side?

W. You must note, that in our Catalogue are listed not onely those that actually separate themselves from the Church, but those likewise that come but now and then, to cover the matter, but never except upon extraordinary occasions, i. e. to serve some religious purpose of ours, (then if indispensably necessary, or highly usefull) they receive the Sacrament. All these excepting Papists we list in our Muster-Roll, though there be many divisions and sub-divisions.

B. Yes all the Nation observe these to enter as one man the Lord's Battel.

W. What nothing but passion in one dress or other, you much mistake us for all that, we can talk and act if we list like other men; but you have got the humour of a Dialogue Writer, that can't make two discoursing, but must think of the Play-house, turn at once Painter, Tayler, Humourist and Actor, but we can and do (though not abroad) talk and act as the rest of the world.

B. I believe you, I wonder none of the two Houses upon the late failure of their best Actors, have not courted some of you to be sharers there.

W. None of us would any more (though our parts lay well for it, and were it not for one thing our Consciences could digest it) take such a place than we would a Benefice of six score, or eight score pounds

B. What because the whole Isle is your Theatre, and one day of yours is as good as a Poets.

W. Very true.

B. But how can you tell you list not as down-right Papists in your Catalogue as were in your Armies of old, your Father *Cunning* as well as your *Lambert*? except you think the Saints know the faces of one another, as your Master Bricklayers do by a private mark, but you had rather perhaps talk though with blasphemy in the Schoolmens language intuitively.

W. That observation of Dr. *Oates*'s the onely thing he has injur'd us in, was such an omission of some people that has done us abundance of mischief, but we easily answer'd it, by telling that they may herd themselves as well in your Church as amongst us, witness *Goodman* of

Gloucester,

(7)
Gloucester, and the Will of a late Bishop tending thereto, and, *spish* adding thereto makes it an unanswerable Argument. But you have almost withdrawn me from my purpos'd discourse, from unravelling some secrets to you worthy to be known.

B. That I would be very loath to doe, pray communicate them.

W. Know then our greatest Secrets, they are like *Simon's* Pin in the Trojan Horse, from whence come all our men, arm'd, if we please.

B. These are certainly rare secrets of more value than the Philosopher's Stone, and the inventers are sure in greater honour than *Columbus*.

W. Know then, I say, the fixing our Flying party at the Restauration, our gathering like a Snow-ball since, our erecting thence an Image as dreadfull as *Daniel's*, whose hands as well as feet are Iron, are things as glorious as this age can produce, and more marvellous than that turn in 60, which was caused by our own fears and jealousies; but this doubtless is the Lord's doing and ought to be marvellous in the sight of all men.

B. You can I see take the Lyons Skin, and lay the Foxes by, when you please.

W. I can be passionate in the Lord's case in God's glory, I can sing that he had and has almost turn'd away the captivity of his people, that he has given a blessing to our head and hands.

B. Come, come, none of these things, we are in private, but how came it to pass that you so fix'd your party at the Restauration, and since so mightily increas'd?

W. The Army you know getting the upper hand, and the *Independents* the Command there, destroyed the Bird we had in the Cage, we had divers attempts to wrest the power from them again, we writ and affix'd Manifesto's, we sided with the Loyalists, we steer'd it under the name of a Free Parliament, but never could effect any thing. At last, after we had nothing to trust to, nothing to confide in, and knowing not where to cast our Anchor, we turn'd our eyes upon this our present King, hoping that the disuse of his Coin might have made him forget his Title, *Ragnante*, and we might have steer'd in *Regente* Carolo.

B. What did you expect he should have left his old Friend the Church (as it was establish'd in his Fathers days) and Loyalists, and have sided with you and your fancy, did you not rather dread an account of the old Scores?

W. We had some reasons to make us so impudent as not to dread but hope better things; the Declarations from beyond the Seas, the natural mildness of the Prince's temper, and the unthought of kindness of

our own, that could betray our elder Brothers in iniquity, when we could not be certain we should save our selves from the Gallows.

B. Were these reasons weighty enough with you to build so largely upon?

W. These, and the party we presum'd for so great a kindness might have the management of affairs made them weighty with our necessities; at the worst we had what most of us fought for, (could we make it stay with us) good store of Cash.

B. But could your imaginations run so high as to fancy such things as you now wrangle for?

W. I must needs confess our impudence has been growing upon us; we were more modest then, but since the Religion was once again made Statute, we thought our Friend might have given a stamp to ours as well as the old one, and though then we neither did nor dare stand in competition (being glad of a security for what we had done) with the old *Mumpsimus*, yet since the Houses of Lords and Commons had leave to vote them in, we onely in all humility request the same privilege if they will to vote them out again, and then we don't doubt a lucky turn.

B. How did you receive the News?

W. 'Twas the greatest blow that ever was given our Party, and most thought the Neck of it had been quite broken.

B. Why could you not struggle with death as well under them now, as you grew up under them heretofore?

W. The case was not the same, we had no open *Favourites*, no *Grandees* to shelter our cause, no privilege to plead against the Clergy as it was then so lately establish'd, and we had more wit than to think that Act would be like our late *Claret Act*, no sooner made but broken by the Legislators themselves, and which was worst of all, we were made jealous one of another; for to ingratiate, reconcile, and fear over the old wounds, some among our selves that were leading men, that were *Nurses*, as it were, to the *Good Old Cause*, that cherish'd it, and as we hop'd would have left it their Heir, were chosen out to wear the raggs of the Whore of *Babylon*, and we were afraid they would have fell down and ador'd the Image, but God left but few to follow these De-lusions.

B. What powerfull charms did you use to prevent such temptations?

W. We caught them as they caught others heretofore, we tickled them into too great an opinion of themselves, we set the whole Party to Coakes those few that were pick'd out of the Brotherhood.

B. But you did not stop all.

W. No,

W. No, nor did not desire it, but we made a plea from their departure the more powerfull to stay the rest: For when by their arguing how instrumental they might be, in shadwing the tender branches that might spring, by watering the Plants that might thirst; by doing sundry good Offices to the Brotherhood, we return'd that such and such at our instigation had already undertook it upon that design, That to desire more would render it suspicious, and therefore useless; we laid before them the whole scene of their lives, their zeal in the Cause, the utter ruine of it if they left it, and even they that at first upon principles of Advantage took to this way, by their following of it so long, were wedded to so fond an opinion of it, that they stuck to it to the loss of honour and lucre.

B. You made them trusty *Diogenes's*, give them their Tubbs and their Sun-shine, and a figg for our Princes Bounty and Grace.

W. I they ev'n turn'd their Tubbs to the Sun, and had God's blessing too with it, they kept their Livings and Purfes full too; we counter-plotted their policy which was good in it self, but 'twas too narrow, had we *All been preferr'd the work had been done.*

B. As the case then went, on my word, if you had not bestir'd your stumps well, the best mouth'd pack, and acutest nose-breed in *England*, had been in greater danger to be lost, then the race of *Jenners* in *Charles* the fifth's Reign was on the Coast of *Africk*: Well, thus I see you fixt your Party, how came you so vastly to multiply?

W. That is God's blessing upon our poor endeavours, 'tis he that gives the encrease.

B. I wish he had given a greater out of the Act of Indempnity.

W. You are Violent again, but I'll tell you, 'tis evident 'tis a sign of God's taking delight in us, that he so multiplies us; at the Creation he spake to man, to the beasts and fishes, and gave them that blessing; and after his scourging the World by a Deluge, and satisfying his wrath, he returns this blessing in his love, *Gemse* the 9th and the 1st and the 7th, and accordingly they did: Now we find when this Land was scourg'd, and God return'd in his love, we have since mightily, nay, marvellously encreas'd.

B. Have a care, you are now running to *China*, *Japan* and the *West Indies*, to the Papist Argument, The Most Universal.

W. No, no, pray mistake me not; I do not mean as that *Babylonish* Crew do, they brand their Whore in the forehead with it, that the world may know her by it, we onely take it as a pledge of God's Love to the Godly.

B. For once I won't (though I justly might) be severe upon your meaning;

meaning; but do you use no means, don't you set your shoulders to the Cart-wheel?

W. In God troth, we have not been wanting to our selves to work us out a Party, and that by sundry means.

B. As how?

W. The first step was accidental, and even beyond our hopes much more our expectations; for you must know in our days we had so anew modell'd the face of All things, that had an old *Elizabeth* Reformer arose from the dead, he would have star'd as much about him as Father *Adam* would at our Buildings, Clothes and manner of Living, we had coin'd words before, and at, our coining of money, that were known to none but the Saints, and they had quite in sacred matters through disuse unlearn'd all others, besides and moreover, they were to be spoken in the true Accent, else, as unintelligible too as the Notes of Birds and Beasts, to these we superadded some artificial faces, and the inarticulate language of sighs, the female *inartificiality*, with some tenets of Divinity of the same date, so that we seem'd if not as we told them a *New-Jerusalem*, yet I'm sure at the least a *New-England*; having season'd them thus for many years, when those came back from beyond the Seas, with the King, or that lay fishing here in Coverts, with the old English Dialect, began to appear upon the sacred Stage, all that they said or could say seem'd to be as strange as themselves, they and their Congregations seem'd to be Barbarians to each other, and the latter, not being able to wean themselves from the prejudice of Education, Ebb'd to us; thus we found our hands in a short time full enough, we took then sweet counsel together, how to evade the Act for Renouncing the Covenant, that seem'd to be as severe as the Ordinance of God, that was made against the Children of *Israel's* going into the Land of *Canaan*, for it was to continue three Lives in Law, we therefore Resolv'd not to continue *Jews*, wander without a Government, but effected one according to the old Form, got *Imperium in Imperio*, we borrow'd a little piece of Policy (God wot) of those that since have copied out a great deal from us: We follow'd the example of the outed Bishops in the late times, who fearing the whole Set might be worn out, they design'd to Blow more over the Nation, well knowing their neighbours the Romish Church would never let them have a Breed again. But it had been well for the Church and State if it had so Luckily hapned.

B. But you were not in probability driven to those straits, thanks be to your neighbours, you might have had them, have swarm'd round about our Coasts, like shoals of Herrings, from almost all the four Quarters,

Quarters, from *New-England, Holland, France, Savoy, Germany, Poland, Switzerland, Denmark, Sweden*, at least from your Sister *Scotland*, and some fine dainty breeders from your old *Damir Geneva*.

W. Do you think should the Spaniard be so impolitickly kind, as, upon a general rot of Sheep here in *England* (which God forbid, for then I fear we should want our clothing) to return our imprudent kindness with a breed from *Spain*, they would till some considerable time relish our turf; No, no, 'tis best securing some of our own if we can, and that we thought the truest policy.

B. But what art do you use to get a new brood?

W. Even the same that was us'd to gain us; We tread the same steps our Forefathers trod in, and like the famous Horse Courser before *Plato*, make the race be run in the same steps, We play the old Dog o're again.

B. I don't suspect your art of ducoying, but pray your methods you use?

W. In short I'll tell you, though you know we have men of great Fortunes and Estates, that are pleas'd to espouse our Cause in all ages, yet if you'll observe, you will find we have never a Gentleman in our whole Class of Teachers, as godly as some Lady-mothers pretend to be; the Popish Ducoys have got one Baronet, and some very few Cadets, but the most part are just like ours the Sons of the Proletarious Mechanicks, the highest we can arrive to is the Son of a Shop-keeper, whose Interest grew by his Religion, and thinks he shall secure the former the better, if he makes his Son a Prop and Leader of the Party.

B. But what Education do you give them?

W. We take them piping hot from their Mother's Milk in their untainted innocency, send them to a Conscientious Sober Schoolmaster, to one that knows their Mothers, where they sha'n't learn to be Idle, to Steal for others; grow up to Drink, and even whilst Children as 'twere to lose the precious Jewel of Modesty by Wenching, as they do in most Free-Schools.

B. You have copied out *Julian's* project in disguise, but this is too mean to bring on your Cause, What farther Education do you give them, do you not send them to the University?

W. No, no; We tell them they will suck in there nothing but Tobacco, Ale, Arminianisme and Popery; and they so soon run off their byass there as no one can imagine, they prove Reprobates as soon as they can make a Syllogisme, which make their Mothers almost out of opinion with the Prayers of the Congregation which were put up at their expence for them; the first time they come home, we can never

see

see them with their short Cloak and little Bible under their arm, they tell their Parents they have taken an Oath to the contrary, *non inter-esse Conventiculis*: Oh profane, wicked, antichristian, abominable Sanction, and if we come to discourse them we may as soon convert a Syllogisme as them.

B. How do you do to instruct them in the Arts and Sciences?

W. We are even with their Statute *De non intrandis Conventiculis*, and make bold to profess Logick and other University trifles at *Stamford*; or any where else, even to the design'd prejudice of those two Nurseries of Debauchery; in a word we have erected Academies, where people don't serve such a slavish Apprentiship to the Arts as they do in the Universities, and where those that design the painful-preaching-Ministry are brought up as the Dutch Physicians do their Novices by the hand, carry them about with them, teach them how to handle the pulse of their Patients the Auditory, and for the first Fee instead of preferment, help them to a zealous Sister, well-flesh't in the Purse, and the Promise of a Reversion of Dr. such a one's Church; or Dr. such a one's.

B. You do it seems with your Congregations as some Captains do with their Companies, raise them and then merchandise 'em off, but do you think if the Universities should or could unbend the bow, not tye up the youth at sixteen to take the Oaths, but then when they take a compleat degree, do you think the Universities would not fill more and the Dissenters be fewer, 'twould break your Academies, and your beyond-Sea trade too, *Domey* and *St. Omers* would find a great decay in Trade. But these are but projects.

W. But then I'll tell you what are and are not projects; i. e. some Canons of yours design'd to be binding, but are made meer empty air by the disuse, which makes sufficient provision for the two Universities, that like the Rivers though they come from the Ocean, yet send as great a stock back thither again, that Canon that commands every Parsonage endow'd to the value of — to make such a proportion to poor Scholars for so long, would stock the Universities so much, if put in practice, that Pluralities might find Curates at the rate current of their Forefathers; i. e. Welch price current amongst us 20 Mark and a License (not to marry, but) to sell Ale, but our old enemy *Land*, though a grand enforcer of Church tricks and knacks in other cases, foresaw what a stock we got by such Cattel, and design'd a retrenchment scarce to be thought on, to have rooted them in a manner quite out, for under the rose, 'twas from thence we first had our store, and 'tis through our means, so many little sprinklings of Charity,

city, as so many little brooks flow through your great Channel, which rushing but a little while makes the ocean too full and overflow.

B. You have sufficiently, I thank you, given me a *character* of the birth and parts of your Followers, the most *honest* kind of both in the Nation, but I wonder at your art of *bluving* Profelytes of *Idleness* and *Disaffection*.

W. You may well wonder with the whole world, and that's part of the secrets I've been so long disclosing, how this possible we should be spawn'd (I mean for the vastness of the increase pay no otherwise) in so few years, when the other party thought we might be well enough content, if we did as the Moors would have the Tangerines, keep what we had, encroach not and not endeavour to enlarge our bounds.

B. But you were too skilful Engineers to tamely acquiesce in it.

W. The Act of *Renovation* I talk'd of before was quick-silver to us, and though we make no longer of it, we now and then chop upon a piece of policy, that taught us *Not Pigeons of England*, and weighing well our circumstances, we know to our cost it would be so in our case: We kept therefore that mystery of trading still on foot, and would by no means let them disband. Could you well know in trade this not an easy thing so to work off a featherweight on the scales? but we the more vigorously hurried on their heels, that way, and so mightily carry'd, that in a short time, as we have seen by these blessed effects in our days, we have poison'd (as they say) the Corporations of *England*: we never bought of any people but our Party, but sold to any of what I bid lower, for there were our gains, and I think we have so strengthen'd our Party with wealth and multitude, that they not only awe, but are able to conquer the whole Country, nay if the Pilgrims should come from *Spain*, and the black Bills appear, we should easily though our Walls are down, more than make our party good with them, and if by chance or otherwise the King should dye before the P. Duke, we should command the Crown upon the head or heads of whom we pleas'd.

B. But what if one or two wealth Corporations should be burnt to the ground in the scuffle for the Crown for example sake, and proclaim'd security and immunity to those that would depart, do you think it would not make more take Arsons than did at *Worcester* Fight, would bring you with an Horse-powr to you, out of your City Armies.

W. Have a care of giving the enemies such unlook'd hints, they are too much bent to mischief of themselves.

B. Well let that pass, what other ways of increase had you?

W. Many more a sure it was when we first first from the striding

part, to give them and our selves credit we turn'd Heralds, and summon'd in the Country Esquires, that we knew heretofore bore no ill will to our Party.

B. That was an overt act of your treasonable designs you intended, and thought so lately to perfect, but were you not afraid of coming within the Statute of Treason, and making forfeit of your late Act of Indempnity, how if they had discover'd you?

W. No danger of any such thing, and if they would have done so it had signified nothing, we began by degrees, by sly insinuation, severe remark, witty little Lampoon, and so on to larger Libel, thence over a merry glass of Wine gravely discours'd of Offices at Court, remarks of this miscarriage or that, then the haughty contempt and pride of such who were lately in a less eminency than your *Worship*, not a word against the King, no more than we do Now in Publiick, we aim'd only at evil Countsellours, at last we drew some remarks concerning the expresse commands of the supream power, as have as dreadfull Conclusions as your Comets have Tails, and I am no Astrologer if they portend not as much as they doe: thus we wound up our Instruments again that were thought safely enough hung upon the Willows; besides these, we had those that were old Cavaliers that could not relish that Politick Maxime of ————'s in 60 *Oblige your Enemies, your Friends will be so still*, a great many of these who were not Sir Hudibras's Dial, through distaste and want of preferment turn'd Cat in Pan; some to be Active, and a great many to profess a Neutrality, that if their Prince wanted a Sword to be drawn he might find Champions, they had done enough for their rewards, these were men that promis'd themselves, what our *Hispaniola* Voyage men promis'd themselves, when they came so off by the Lee, mountains of Gold, *Hogben Moghen* preferments, but our Party by their money chop't in between them and home; next seeing preferment came by thwarting the Kings Party and designs, the whole Nation, I mean their Representatives, made it their constant trade, a great many got it that way, and for the present were reconcil'd and highly offensive to us; but afterwards being laid by for others that had the same game to play, they became disgusted and more inveterate than ever, and these preferments running through so many hands have infected as many as have parted with them, and we shall have daily more and more come over to us; the Court is but a Slide, where the followers run at the heels of those that go before to trip them up, and then they come limping or whining o're to us; besides all these we have those that are true to us as Steel, those that have been loofers notwithstanding the mild terms of the Restauration, those that

that have dilgor'd Kings and Bishops Lands, and this hatred we know remains to the second or third generation, and so will on.

B. Though some upon these grounds may have disrelish'd the Court, yet how come you to be befriended by them?

W. I'll tell you, you must know we talk much of Liberty and Property, and the Laws of the Land, when in truth no one lins against Acts of Parliament more openly than we do, and God knows few of us have visible Estates, and though at Elections we make a great cry, and a great many Voices by our basie Activencess a W. — for the Lord's sake, yet scarce any one of us has Land enough to give a Vote, then the Gentlemen would fain be Counsellors, but because that w'ont fadge, we tell them as cases go within these few years, they or their Posterity will have to strip the Prerogative, that they will come to a Venetian State, if not a downright, upon hits and turns, Commonwealth; then every member of the House of Commons shall become a King in his District, and the voice of the People shall be then as the voice of God, they shall set up and pull down, they shall cleave to and see from, and who shall say them Nay, they shall compare with the Roman Senate of old, and shall Outvie the Polish Diet, the Nobility of that Nation shall but equal a Peasant, and our August Assembly but Gentlemen, if that, till our Character comes upon them, shall outvie that of *Raisins*; with such sugar-plumbs as these, We cajol the Commonalty, and though they think hereafter to serve their turns on us, we in the interim certainly serve ours on them, they as willingly as an over-ridden Papist give not onely free quarter but staple allowance to a piece of flesh we lend to them dress'd up in black, and they dare not deny us.

B. How so?

W. They know that in a working Party, those onely or at least at first are look't upon in a change of times, that have been active or encouraging in head or purse, into their hands as into trusty Patriots the new gotten Liberty is entrusted, and to bear a good will and not to lend an helping hand, is as good as to sit down and be content with their old Game.

B. Are these the Motives that make you so expensive in your Religion? that make you muzzle the Ox that treadeth out your Corn, that your Ass may feed; that make you break the Laws of the Land and of God too, and be guilty of little actions Peasantry blushes at, stopping your small offerings, refusing your Mint and your Cummin, but offer to your *Moloch*, your selves, your Sons, and your Daughters, to go through the fire, hardly to be sav'd.

W. Soft, soft, do you think though we say Acts of Parliament tye

up the hands of the Priests, supposing me willing to give Almighty
your Religion as for the form or mode of worshipping is better, rather
than the substance itself.

B. Our Parliament is not so Omnipotent yet, there is an obligation
upon such laws of earth as yours, and you ought to submit to
every Ordinance of Man for the Lord's sake, and in disobeying them
you disobey God, and so run the hazard of your damnation.

W. Soft too there, we do not disobey the Laws, but if Laws are
made that are burthensome to the interest or Conscience of those that
are oblig'd by them these Laws are to be endeavour'd to be remov'd;
now the Ceremonies, Liturgy, and Hierarchy established by Laws, are
against both our interest and Conscience, we therefore have all along
endeavour'd to remove them, by Apologies, in Q. Elizabeth's Reign,
by courting the Grandees in favour or out of favour, we are and have
been in fault in season and out of season, finding no Redress there,
we have ev'n put our selves upon our Country, that should constitute
the great Assembly of the Nation, we have All, I mean the greatest
part of them at our beck, their hands ready to repeal them, and this
is all that we did, we broke not the Laws but have endeavour'd all
this while to have them repealed.

B. This is beyond most Arguments I have heard, but what further
method have you to do?

W. When our Quarter-Master General had planted over the Na-
tion those Indigents that wanted bread into some Gentlemen's Houses,
those of the Country that were well affected came in with presents and
complements to his Worship, extolling his charity and goodness, in-
timating to him how glad they should be to give him a visit when the
time of the spiritual repast should be.

B. And did they come for all the Acts of Parliament?

W. Come, in, and into the Houses of those that were Justices of the
Peace too.

B. That is as cunning a trick as the Jesuits and Priests, putting
themselves into the Gaols for Debt to avoid being sent there for Treason,
but does no body find them out?

W. 'Tis impossible, who dare come there to search? next the doors
being kept shut, the Females, for you must know most are so, come to
pay a visit to the Lady, and the Clowns their Sons or Husbands are their
walking sticks.

B. But 'tis impossible that sham can last for such shoals as must be
their Guests.

W. That is a manifold mistake of yours, you don't asight conceive the
the

the thing, there come not very many at a time, and their Worships
Chapmen entertain them at a cheaper rate than your Archbishops and
Bishops Chaplains do their Lords Guests after Dinner: next, should
you come one Teaching day you would not find the same faces the next,
except a few Neighbours, for such as your Beggars, the blind and
the lame exchange, in the morning at such a stand you shall find a Blind
man, in the afternoon at the same a Lame, this Sunday we are at this
House, next Teaching day at that.

B. Can no one trace your steps?

W. I know no one dare, we are more dreadful than your *Banditi*,
if we find any to dog our doings, we certainly turn back and ruine him,
and let me give you good advice, never concern your self with us, for
we shall haunt you worse than a Spirit, or an ill Conscience, your very
shadow shall not be so constant an Attendant on you; as the Spies we
shall set to observe your motions, and from the least glimpse of things,
raise reports upon you, and we shall not spare dirt but throw enough,
that some may be sure to stick; and though we have no recourse to
Walton's Poison, or *Pickering's* long Gun, yet we can *Godfrey* a man
a 100 miles distance, and bring that which is worse than death to him,
Want, Scandal and Misery; ruine him in his Fortune, blast his good
Name, and make him an object of pitty, as we made him of hatred, and
he shall find as great a defect in one, as he has had excess of the
other.

B. What a miserable condition then are those in that have the Cure
of Souls where you are planted, who ought to be the discoverers to
your old and new devices?

W. That is according as he behaves himself, if he does not thwart
any known Doctrine of ours, preaches not up Allegiance to supreme
power in all and every case, either actively or passively, nor magnifies
in a set Speech the Church, as it is now establish'd, for the best in the
World; if he reflects not upon the late Times, but has got a good
knack of laying and resolving all Rogues upon Priests and Jesuits,
why then he may have a good word or two from us, but not so much as
shall do him any good; but if upon a thirtieth of *January*, he shall fa-
ther the late Rebellion upon the Consult of Jesuits held at *Paris*, and
our Jewish usage of the Papists as a consequent Judgment from God; if
he shall wipe off *Land's* blood from the Brethren, by a just Judgment
of God for not revealing his intelligence (when we had seiz'd his Pa-
pers) he had from *Andrew ab Habernfield*, and shall own that we
Presbyterians brought in the King, out of our meer good will; and not
that we lent an helping hand against our will, and upon a forc'd per;
then

then he shall be Cater Cosen with us all the year after; the Universities may give Degrees and make Judgments upon laudable Sermons; but 'tis we that fix the Characters in the Country. We can plant in Wildernesses, make barren places fruitfull, can make again fruitfull places desolate; we can lay waste more than *Gath, Hama or Tyre*.

B. You talk certainly at random; do as *Alexander* did in the East, leave marks of bigger Men, Horses and Armour (to write his own History in Capital Letters) than were in Reality. How can you that sneak with your Tail between your Legs, hide your Head if you meet with any honest Face, play such Spiritual Bullies, as to frighten whole Parishes, scour Churches, when ye are as afraid of coming into one as the Devils themselves are.

W. Good words, Sir, we have those that are Dissenters in Masquerade, Spiritual Mimmers, that dance to our Fiddle, while they are in your Church, that are the Spies and Informers to our Party, that shall cog, fawn and cringe, as if they were just adoring you to make you their Pope, but shall no sooner turn their backs, but shall mouth you, and could spit on you, and I will tell you under the Rose, there is never a Parish in *England*, where any outed Minister has planted himself, but he has above three parts of the Parish (where he lives) in a string, and large Contributions from his neighbouring Villages, so that not onely the Incumbent, but his neighbouring Brethren about him, rise or fall, as they chance to consent to, or oppose our Doctrines: by these ways we have wrested in effect a Toleration from the Ministers, though we cannot from the King; and if the Bills for Comprehension or Toleration should never pass the upper House, or not be Sign'd, yet, thanks be to God, and our selves, we are in a hopeful way of living and thriving, and we lately so much aw'd those Ecclesiastical Hectors, the Tantivy Prerogative Blades, that they talk'd no big words of censuring, throwing our monies as the Primitive Christians did themselves at the feet and pleasure of their Sovereigns, though they should be Heathens or Papists, *Thompson's* case pretty well cow'd them; we had the Cudgels, in a manner, once in our own hands, they could then change their notes, and think peace and unity a precious thing had we got the better, and when we doe, we shall remember the *Furca Caudina*, they had better at first have made us Brethren, or have choak'd us in the Cradle, their middle way of taking away our Spiritual Armour, silencing, and shaming us, we shall sufficiently revenge upon their heads.

B. How came it to pass they let you younger Brothers so much overgrow them, why did they not keep you under when they had you?

W. By

By a sort of childish art we wheedled them, we made a hideous noise and squeaking, whensoever they came, though but to touch us, and talk'd much of persecutions, roar'd out as if we had been stabb'd, when they came but to cleanse our heads of the vermin that had got, and eat into them; thus we shifted our selves out of their Clutches, and when we had once gather'd strength, we kept them off at distance, with partees and discourtesies, till we got further strength; at last we brought them to think it safer to let us alone, and not to venture to struggle with us: thus we came to be upon even terms, but 'twould amaze you to guess the bold methods we us'd to take place of them, never daring and life-despising Hero charg'd so boldly and homely as we have done, we not onely got footing, but a more glorious though under-hand peace than the *Tangerines* had, a cessation from all Acts of Hostility on the *Moor* side, and a leave to fortifie and cast up what Bulwarks we please; to tell you nothing but the plain truth; we have got such advantages scarce to be parallel'd; you know since the Restauration we being losers, were so much humour'd as to have leave to speak, that is, I mean the Law was not taken of us, if we did vent our gaul, did beblacken the Lawn Sleeves and Rochers, did hint the raging Prerogative, did bespatter the Church of England as an unlick'd Cob of Rome, but we have more wit, we are not so impolitickly kind, we brand their discourtesies with the term of Railing if any but tells us never so little of our own, and if they preach nothing but downright History, we threaten them with the Act of Indempnity, and we make their own Patrons desert their cause, and their honest endeavours are more likely to meet with a check than a reward; so that now a daies we are as safe in all points as in Predestination, Free-will, &c. prohibited by Proclamation, a silly Tool that did our work, stopp'd the mouths of our Enemies from injuring us, but not ours from injuring of them, but we don't onely employ our time in obstructing others, playing the Duke of Anjou's Cow, besbit the fingers of those that go to pull us back by the Tail, but we are all active, we have of all sorts and sizes to draw over to our party; as we have ways to set the Diocesans against the minor-Clergy, little stories to fill their credulous ears with; so we have an art to alienate their affections from them.

B. Their obedience (though not blind) is too well fix'd.
 W. Never trust me if we had not gone near to have done it, I have seen a piece, but the water leaving us so fast we shan't launch it now, that would have done much toward it, we want nothing but to blow up their Affections, and then we shall have abundance of pains say'd us.

B. That

Q. That you would never have accomplished; which way would you have attainted it?

A. We had slipped up their own Canons, made by the Ruling Clergy to them. I mean now, and what burthens they laid upon the shoulders of the weak Brethren, and that they touch them not themselves with their little finger, bawld them all into practice, and made it a great deal worse than the last discontented Clergy-man did: you must have been perfect Spaniels had we known you all, and yet have saw'd.

Q. I don't find any of you leave either your followers or your ways for seeing the Whipping Sticks, Bridewell, the Pillory, or the Gallows.

A. If we could have got none of them o're, yet howsoever we can, enough with greater pains, gain or keep the vulgar in their facility to us.

Q. 'Tis half a miracle to me, they are so deaf to sense and reason in matters of Religion, and so quick at all other things, that they can so readily cheat themselves in Religion, and others in all manner of Trade, but the wisdom of this world overrules that of the other.

A. Mankind has much bruce in the inside, and vanity and pride are so essential to Nature, that a man may play the Solomon and make his judgment thence, as well as he did from the love of Parents; besides, what may be a great cement, we write much, often, common, obvious, plain stuff, give them the most winning vulgar names we can think of, in the Title page, enstrange em with new thoughts of words, the Displeasure of the Party, by that means, if any attempt to write upon the same subject, though ten times better, they dislike it, because it wants our words; they can no more understand Divinity without our terms, than a Tarpanlin can Navigation without his own: but we as tenderly as Papists keep them from reading any other Books, decry em, and they like Children will be afraid to touch em.

Q. These are toils set onely for proud ignorance, how do you catch your greater game?

A. If none of our former Stales bring them in, if they will not be brought in with the kind bonds of interest and love, we bring them over with the cords of fear, with the Chain-shot of Popishly affected, and the Stink-pots of downright Papists we do their work, but this we learnt from our Fathers, but we have a sure invention now that is more sure and less troublesome.

Q. What is that?

A. We have got an art of undermining and blowing up men of principles that we dislike, and interest we can't shake or dissolve; we make

make our whole party side and complement, even those men in the highest nature, caress them with all endearments possible, make ourselves perfect Spaniels to them, permit none of our Party to oppose them in Elections, and highly treat them at our own expence.

B. And what do you get or expect from these kind methods?

W. What? overlay them with kindness, hug 'em to death in our arms, our breath poisons 'em up.

B. You have more Poyson in you than the Wench that, 'tis said, fed on Aconites, sent to poyson the great Conquerour in the East, but how do you compass that design?

W. Easily, our very siding with any man (though the known friend of Church and State) renders him suspected by his former party, and then sending some fly reports widens the breach strangely, and he must be very wary and circumspect, and older than our selves, if we don't run him into some little absurdities; that shall give such distast to his former Party that they shall quite disown him, so that seeing on whom his interest depends, he must tamely swallow and disgorge in house our dictates, or else we make three Parties of two, and infallibly carry the day.

B. Pray explain your three Parties of two.

W. The former Party disdaining to be cast off, Miss makes application to another, some too strongly oblig'd by Interest, or Friendship, generously stick firm to the first, but we not finding him real and able, to and for us, and having Politickly thus set the same interest at Logger-heads with one another, make choice, as one man, of one that will goe in a string with us.

B. Pray God in Heaven it may be so in his good time, but if man might be judge the sooner the better, and the more the merrier.

W. Nay, if nothing will bridle your head-strong passion, 'tis time to break up our discourse, I'll stay no longer, fare you well.

B. Hang't nee'r flinch now you have just entred me, and would you break sport now I have scarce whet my Whistle?

W. If civil I'll take the other Dish;

B. How happened it the State did not take some preventive course with you, but let you run to such a head?

W. They were more understanding than so, the stirring of a little wind would once have soon fann'd us into a flame, we waited nothing else, and all that we could do could not provoke it, but we thought *Fitz-harris's* delivery set forth in a Speech by Sir *Formal*, would have set the Commons to have deliver'd their own, and back'd the privilege of the Subjects, what a rare Topick for Oratory was lost,

lost, and as great an opportunity, we can't expect such another this age.

B. But how do you do to keep the Rabble on your side after such notable Miscarriages and Rebuffs they have lately met with? I thought they had been like the African Mahometans, that measure all things by success, and for the loss of one Battel fly to their Conquerour, and cry God and their Prophet has forsaken their former Leader; I am sure that was the Doctrine of the Party of old, and I have heard some use made of it since; what have you got the art of dismounting and spiking these dead-doing Engines of yours when they can be no longer serviceable to you, or do you think the resolution of Authority will be easily shaken? what Spirits keep up your hearts?

W. You talk too fast and too much, (the subject for all this will scarce bear it) I know no Rebuffs but the Dissolution of Parliaments; and to tell you plain, had it not been for the following Declarations, God, had he pleased, might have made and turn'd even these for and to our advantage, for we had some Irons in the fire that had——had not the *North* Address been an unlucky Leading Card, and the other Cities follow'd so hotly and closely that one City, pox of 'em all for dancing after *L'Esfrange's* Country and Fiddle.

B. Well, since your Party by all means will have him a Fidler, he shall be so for once, but he must be the *Orpheus* of our Nation, that makes the Stocks and the Stones, the City and the Country to dance after him: but can you tell how this notable turn of Times came?

W. I can give a shrewd guess how we came to fail in our undertakings if you mean that.

B. Yes, yes, that.

W. There is an ancient piece of Policy that gives this counsel, fight not too often with a Neighbouring Enemy lest you teach him your art; if you have been so imprudent, make a long Truce and he will forget your manner of Fight, and if you have any sleights he will be to learn them afresh, and you may make him pay for so doing. This we contradicted, and though we had the same Head and Hands, and us'd the same methods we did in Forty, yet the reason why we had not the same success, was, because we had the same alive to remember and know our Tricks under our Vizards, had we left no footsteps with the Royal party (but that we have enough) we could not have miss'd of success; 'tis but exactly copying out these methods (and brying up all footsteps from the others) and in less than a Century success will attend their actions, nee I doubt the *Recipe*——

B. Don't

B. Don't you begin to dream of the Laws of the Land being put in execution? what if they should, and be farm'd out too?

W. The first indeed we are too apprehensive of, but the last makes us merry, we would all come to Church then and break the Farmers; and if the Laws should be ordered to be put in execution, I know more than one Justice of the Peace that say, that they are the men that are to put the Laws in execution, and they have, they say, as much power to suspend them as his Majesty himself, and if complaint should chance to be made against them, if they have but a majority on the Bench on their side, they will fear no Fine themselves; but 'tis a thousand pities the Justices are not for life, 'tis worth the Parliaments taking notice of, and addressing for it, then I know what brave things might be done, could we but get but that, the Judges to be for life, or the Election for High-Sheriffs in the power of the Country, we should then have perpetual Tribunes.

B. Any or all would do less harm than Authentick Copies publish'd of the Privileges of Parliament would do good; dare you exchange one for the other?

W. As I have no Commission, so I dare not trust my own Judgment in the case, but I am sure the last is of vast use, and would be of such secret service, as I cannot fathom; but I hope they will not be so severe as you seem to talk, whilst there is a Plot, such zeal would be mistim'd, we must still be against the common Enemy.

B. You have too long cullied the Nation with such moderate Principles; *su pax in diebus nostris*, has ruin'd the Church and State as much in these days as in King James's; why should not we imitate the Principles (though seemingly) dangerous of A. B. Bancroft in 88. when he so swing'd the Brethren, or A. B. Laud's, when the head of this Plot (according to our late Evidence) came first to light, is there any necessity Extremes in Church and State should be like two Buckets in a Well, no sooner one down but the other up? If any thing undoes us, 'twill be our mildness, *follow but the blow and there will be no danger*; let the Dutch pull their Danis up, and see if the raging Sea will not break in upon them, and ruine every Mothers Child; our Laws are our Ramparts, our Justice is our Dykes, our People mov'd with the North-wind of Phanaticism, are more mad than the Sea, and more bellowing than the Waves, pull but those up, see if they won't over-run King, Priest, and all things.

W. I suspect your courage, you are so brisk upon a little success; stay and see what may happen.

B. We have staid long enough; your onely desire was to put your

selves (though not upon God yet) upon your Country, and formally to stand the shock of a Trial, which Country have found you guilty, what can you say why Judgment should not pass upon you, why the Laws of the Land should not be put in execution against you, and every one of you?

W. I, when a Jury of the Country is lawfully call'd, (not when they thrust themselves upon such an Office) that is, when the Parliament is call'd then we will *Safely* stand to a Trial; you will not, I hope, call a few the Representatives of the Nation, a few Grand Jury-men, pickt and cull'd by the Sheriff, who you know is chose by the Court, then a parcel of Inland Stuff Merchants, that throw their words as lavishly as their hands and legs, and think to make us the Shuttle-cock, but we will remember their Stuff, wee' tooth and nail, if we have ever any more Parliaments in *England* again, the next Session put in a Bill for wearing Cloth half the year; we will build up our little Sisters *Tannerton-Dean, Worcester*, and the *Straud* Water-men, they shall be able to o're-top your Stuff-Merchants, and then we shall make them as humble as their Address, but notwithstanding these *Hogen-Mogen* doings of Grand Juries, Corporations, &c. a small parcel of men, that have too much cowardise and covetousness, to make good either Article of their new Faith, and we have still the main Body of the Nation, thousands and ten thousands that nee'r have, nor will, submit themselves, and bend their knee to Authority, manag'd by Popish Counsels.

B. This is very mysterious. now and then, when you please, a *Westminster* Grand Jury shall be the voice of the Nation, but no heed given to any other; and the majority of a Corporation shall then speak the sense of the whole Town, but at other times shall scarce have leave given them to speak even for themselves.

W. Ill give you the Test how you shall know, whether they speak for themselves alone, or for their places their purses, not their heads, give them the preeminence in?

B. How?

W. If the same number of God's and the King's people walk in the ways, and frequent the places of worship, which the profane call the Conventicles, as did heretofore, then 'tis an evident sign that these, nor none of these, are included in the Addresses, or come over; but the same number, &c. walk in the same ways, you know what follows.

B. And what follows if the same number doe, the Nation is or may be as safe; as long as they keep the power of the sword in their own hands, 'tis not onely the Papists houses may be search'd for Arms, but any

any others, and all taken away, except what necessary for the train'd Bands, your Rock of Arms bought in at Fairs at the beginning of the Plot for pretended fear of the Papists, should the State look to it, would not be such scare-crows, or if taken away no such oppression, when the time was once known that a Malignant could not carry a Knife in his Pocket, to cut his meat (if he had any) for fear he should be up in Arms with it.

W. How, sease our Arms (our last and onely hopes) whilst the enemy is in the three Nations, whilst there is a Plot, this is to unbutton our Collars, hold our hands, and let the Papist or the Spaniard do execution to our throats, I dread the death of a Spanish Grandee, methinks hanging, drawing and quartering in a good Cause is dying on a Feather-bed to that.

B. Since you seem to like that sort of death better than living in quiet, why did you not choose it twenty and odd years ago? you were ripe enough for it then, why did you desire to leave your Leaders so basely in the lurch, and at once the Hangman too? but I find by your wincing where you are gall'd, and where your hopes were when you gave out so many challenges to the Government, let that begin to suppress Conventicles if it dares, by the Lord, they knew who would make an end, but we find you are now match'd, and his Majesty has a greater Life-guard than onely broken Citizens, men that will stand by him with their Fortunes too.

W. I, when I see that once, when the 40 or 100 thousand pounds come, then I shall think them in earnest, and not look upon them as managd by your great Noble-men and little Clergy-men, but now they are filthily managd, and have words put into their mouths, contrary to their own interest, and then any one may safely swear contrary to their sense, as if the City of *Oxen* could speak any more their minds in their paper Address than they could in the Presence-chamber, when they went to give the King thanks for the Dissolution of the last Parliament, such shameless Hypocrites, *Credat Judex Apella, Non Ego*, they were made to do it in a politick sense of having him there again; Come come, things are not so much off the hooks as some may imagin, and though now we don't talk much because 'twould prejudice our Cause, there was and is a time for that and all things, we act the more.

B. Dare you further disclose your Secrets, you must before you Proselyte me: What are your methods?

W. Several, according as occasions and circumstances vary, and because the greatest Argument the Papists us'd was their certainty of a Revolution of times, and the incertainty of acceptance should they refuse

refuse the Scepter held out, I'll be as kind to you, and shew you such a Scene as shall satisfie you which way the wind is like to blow; I can bring you *incognito* to our Smect's of Policy, where you shall see a Scene far better than our Discourse, towards the building you up in the Faith and Fear of the Godly.

B. If you have got any Curtains to cover or hide me in, or a peeping hole, no danger, but if I must pass under the sanctified name of an *Obsequius*, *Tobias*, or so forth, my face will want choak, and I shall look too plump, a month with a Silster will sanctifie my looks into the Brotherhood.

W. Come take no thought for that, we have your whispering places as well as those of old, *Gloster* is not the onely hole in *England*, follow me but be sure to stand close.

B. I beg your pardon, I shall hear some Treason, and be kept by you so long from disclosing till I am made guilty of misprision; I begin to suspect your extraordinary kindness, thrown on one that can no way, nor desires any to merit it, pray how have I deserv'd so ill at your hands, as to be thought so well of by you as to be trusted?

W. I'll tell you the truth for once, which is rare with us: you are in those unhappy circumstances that have caught many, you have made some observations on us, enough to undoe you, there remains nothing more now but to proceed and know our utmost, and side with us if not down-right in a perfect activeness, yet in a sly under-hand covert acting, or at least in a profess'd neutrality.

B. Are you altogether such bug-bears as you make your selves, can't innocence be a rampart?

W. A meer bauble, there are no ramparts able to withstand our undermining, we have got the new art, the Dutch-men don't exceed us, we run on and turn your own Cannons against you, and make your own Engineers be your Executioners, but for once come and see our methods.

B. Since you are both ways so dreadfull, I'll try for once your kindness.

W. Come — stand close.

Enter Smectymnus Junior, J. O. R. B. T. C. R. G. P. H. ——— with a train of many other Superintendents, Messengers, Spies, Coyners, and Improvers of Stories true and false.

J. O. Brother, this day I as willingly resign up my Chair to the god Conduct of that Spirit that dwelleth in you, as with regret once
I resign'd

I resign'd up a place that gave me opportunity of shewing forth that Talent of Utterance God had so signally endued me with, though but in the language of the Beast, but now I shall endeavour to quench that gift of the Spirit, (though in god faith) it even boyleth within my breast, and longeth even with the longing of a Woman to breesty forth upon the Sons of Men, but now it behoveth us to act, and not to let the light of the day go down upon our words, with the Kiss therefore of Charity I entreat you in the name of the whole people of the Lord, this day to be our Governour, and to take the Proposals that may tend for theirs and our gud and God's glauy; and consider from whence this honour accreus unto you, not so much from your own worth as from the meer grace of God's people, remember therefore, to whom you must give an account when the day is spent and the night cometh.

R. B. That this honour in this venerable Assembly so soon returns to me again, I must acknowledge God's hand in directing your hearts, in pitching upon me, as a man that have not shewn my self (I thank God) obstinate to any thing but Monarchy and Episcopacy, I have bore so great an indifferency, that, at one time or other, the whole people of God, of whatever opinion, have been sensible of my Charity to them, and this now like true Charity, thrown on the face of the waters, returns into my own bosome again, for I find the choice of me (*nemini contradicenti*) as an expedient to restrain our divided Interest, from swerving from God to the Church Prelatical, I thank my God I still see the purity of Discipline kept up amongst us, as well as his pure word, that we have our Meetings like the Apostles, and first fruits of the Gospel, the first converted, notwithstanding the rigour of the Governour, and his Laws, and those that would make both worse, and that we still enjoy an underhand Government, and that we still keep what our Forefathers got in the sweat of their brows, *Imperium in Imperio*. But how long our Kingdom though not of darkness, yet in darkness, will remain, (He that set it up can best tell, for my part I know not) if we suffer the very foundations to be shaken, and no countermine on our side, I verily fear and foresee its ruin, and shall timely get me out from among such desolation as will befall us, if laying aside our private Animosities, you do not speedily provide for the safety of our Ark, for the *Philistines* have even snatch't at it, and the people of the Lord begin to turn their backs, let us the Priests that bear it stand stilly to it, and let not God and his Glauy be ravish'd from us, and we be made e're long no better than hewers of wood and drawers of water unto it. 'Tis to be confess I was too short-sighted in Poli-

in Politics, and too ungovernable in refusing the advice of him, that can see through a glass objects in State too far remov'd from our eyes naked and unexperienc'd, and that I did perfectly draw this War (that has so shaken our Foundations) upon our heads, but it was not without your advice, aid and helping hands; in repelling it therefore I shall desire the same, and let this be our first business.

R. G. Besides that my fears have been too true, I have often told you 'twas dangerous to let the vogue of the world so highly run upon one man.

T. C. Why would you not be pleas'd timely to prevent such mishaps, and let the Gentlemen of invention play a Bull-dog at him, now 'tis too late, how many early buds have they nipp'd! they are the very Frosts in May, and like your last May Frost, will make an Oak hang his ears, if they take him whilst his tender buds come forth, they are of the race of those that sent the golden mouth Doctour S. *Chrysolome* to dye and be starv'd abroad, for a crime of their own inventing and making, Adultery; however, to stop him in his career, let us (to give the Devil his due) own his ingenuity; how well vers'd he is in Controversies, but insinuate withall, he mispends his time, the Controversie between the Church and us has been as well handled before, that he might employ his time better in declaiming-like his Brother T—upon Vertue and Vice, that he preaches but ordinarily to his Parishioners, never minds but an extraordinary Congregation, the King's Chappel, S. *Margaret's*, or before the Lord Mayor; these things will alienate the Affections of his Parish, and we shall have them in time complain of him for idleness, perhaps insufficiency.

J. O. This may be done but not as from us, but can't we Halloo him at the old Game the Papiests, let's counterfeit a piece, do you think he will swallow the Gudgeon.

R. G. I, if any one has cunning to write it, but he will certainly smell it out; if we should start a subject that should raise his blood (that possibly we might pitch upon) yet we should never aright imitate their smooth periods, interwove with pretty sophisms, and their vivacity mix'd with a seeming passionate seriousness and extraordinary concern; our stiff easie imitable style is so far wide that no one so much us'd to it, as all us are forc'd to be, can ever bend his head easily to act their part.

R. B. On my faith, we want our enemies, I begin now to understand the cunning of our friends at Helm, that would not be perswaded by us to put a period to the Plot, and cut the Papist off root and branch and so set us up: 'twas not the cunning of a Prince at first to set

set a foot two Factions to counter-plot one another, but his interest to damn both, but 'tis the cunning of one party not quite to vanquish (onely or 'e top the other) lest they should presently be rooted out themselves, like two Hares, one continually pops before the Hounds when the other was almost spent, so they preserv'd one another, otherwise they had both successively gone to pot, the Plot at this rate will do us as much mischief as we expected good from it, I hope our swift runners will bethink themselves in time, and not pursue the Game so hotly, we shall be undone else.

T. C. Had it not been for this plot he had spent his life in the Wheel, in running round in the Controversies betwixt the Papist and Reformers, but he has serv'd us as Captain *Drake* serv'd the *Spaniard*, run from West to East and come home by us when we were gaping after him elsewhere, one would not have thought he could have so easily shot that little straight that parts us.

J. O. He has perfectly plaid the Tumbler with us, run round us, plaid with us at first, at length he has given us the deadly bite, who could have suspected *Irenicon* could have prov'd *Threnicon* to us, or *Ben Ammi*, *Ben Oni*, and all this from a City Preacher? the glories of those that are gone before us in the Faith, are well known to the Saints upon the earth, how they heretofore made the City Preachers bend the knee, and make boast of the word preached, and to make them by their often preaching, lay the greatest reverence upon it, and in a word to act this way (unwittingly) all the while for us, and shall we so far degenerate from our Forefathers, that aw'd the City Preachers more than their Bishop, as to be baffled by one of them? I am asham'd to think it, more (were we not among our selves) to speak it.

T. C. 'Tis a strange thing to be thus baffled and from a hand we so little expected, it makes me begin to believe, what we were often forc'd because it made for us, to tell the people, upon Afflictions impending; That there is one that brings all Counsels to naught when he pleases. How glibly all things ran even to our hearts content, and now what a rubb our Bowls have met with when we thought we could not possibly be short, it has put us out of all way too, what shall we doe?

R. G. Doe, Copy out a little more Jesuitism, divide the Book, and write an answer as speedily as may be.

R. B. Haste will do us a great kindness in order thereto, if this venerable Assembly shall think fit, I have some old and hasty remarks of mine, made a long while ago against the Church of *England*, in Vindication

of our selves, whom they style Schismatics, if you shall think fit we will Christian them with the title of an Answer to St. _____, and we all know they will pass with those we desire they should, our very writing again is argument enough, 'tis no matter what we write, but it abroad Richard has answer'd it, shew them the Book, and the work is done, the heads of our Party are not Logical enough to weigh truth, reason, or matter of fact.

J. O. You had best to communicate your Notes, Brother, let us have the superinspection, send for them.

R. B. I came arm'd with them, *præmunitus præmunitus*.

J. O. Why do you think this will do, this is hunting on the File, here is nothing but what has been in print over and over again, the Letters of our Prefs will set themselves if they are not as much worn as the Subject, but our cause will break even a back of steel.

R. B. Well ne'er fear, if my former Observations hold not I know not the art of deluding, and besides we shall have this happiness to boot, that there will be little or nothing said to it, so that our side must look upon it as unanswerable, and what will win upon them 'tis pretty well swell'd, for ye all know they look upon the bulk not the weight of reason.

H. I have an humble request to this venerable Assembly, that a Book of mine, wrote for the good of the Cause, but not vending at all, and there being danger of breaking (two at once) the Author and Book-seller, may have leave given it to have the Title-page reprinted and styl'd, *An Answer to S. _____*

R. B. This way they will both sell, mine had it not been for that had ne'er lain by me so long.

T. C. Let them both pass, if we don't give the last blow (though it is so faintly and weakly, that it hurts not the Adversary) the hearts of our people will not be kept up.

R. B. Since you have accorded in this great and weighty affair like Brethren: let us e'en remember one another and hang together, and fear not the enemy from without, I leave you my peace and dismiss this Assembly, *Excuss Omnes*.

W. How do you like our proceedings, they were short to day, and they had some intelligence their meeting was smok'd.

B. I wondred at their Conciseness in this affair, considering their usual notorious Prolixity; but is this All?

W. There was a sign made by the last that came in, who by quality is half Spye half Coyner, and has double pay, of some notice taken, but

but perhaps the Rogue gave us a cast of his last Office, and did it only to get credit, like some Secretaries of State, that make more Intelligence-money be paid by thousands than it cost them, he has lost you the best part of the Scene by much, you would have seen one come in his Chair, without as much as Livery-man to attend him.

B. Have you any such person that comes in a Chair to you?

W. I, One that is very infirm, that can't stir without hugging his man as much as the Cause, one that has shewn himself true to us this forty and odd years, though now and then for ours and his own interest he pretended to be otherwise, but of these late years he has been strangely much our Friend, we do nothing without his advice, he receives all our Proposals, Intelligences, and manages all things, returns back his Commands and they are executed, there is no one comes into the Assembly without his Approbation, and he is strangely suspicious whom he trusts much, did you see him but walk you would swear he durst scarce trust himself, he does not let one leg leave the other an inch, for fear the other should be left in the Lurch; after this you would have seen a pleasant Scene, a sort of men set, the discourse of your Coyners and Improvers, as if they were to Act in the Duke's Theatre, they read to them on their own Subjects, and limit them how far they may proceed without incurring the danger of the Law, 'tis their business to noise abroad several little boldnesses, as that I wear my Hat by the same title and as good as the King wears his Crown, by the Laws of the Land, by the first we gain a disesteem to the King's Crown and Dignity, and reverence to our own Coxcombs, this way we teach men to depreciate Majesty, and to exalt their own horns.

B. And what is the worst of all they think what they say, they as little know time beyond their *Year-books* and *Magna Charta*, as a rude Indian does Geography beyond his Feet and Eyes; 'tis true the Kings wear their Crown by the Laws, the Laws backing them in it, yet 'tis as true, Kings of *England* wore their Crowns before, and when there were no Laws, and they were made by the Authority of the Crown, and more for the good and security of our natural Crowns than through any want in the politick one, and they are to them if any thing like that other mettall in *Archimedes's* golden Crown.

W. Hold, no further, we shall stop you else, as we do others, we have a way, that if any but in the theoretick discourse runs the Crown of *England* up to its pitch, and tells how fine feather'd 'twas before 'twas stript, we presently ball they would have it so again; and if they talk of any little Prerogatives, we run them to the extremities in every

things: what you would fain have him a King of *France*, or the Great *Turk*, send for what moneys he hears you have; nay more from misinformation, and though they disown any such thing, yet presently runs into their head that Democratical Hectors saying, I'd stab and kill any Officer the King should send to command the least hair of my head, and though we dare not but own, the King can have no High Court of Justice against him, and should he commit violence he must be turn'd over to the last Tribunal, yet they think to escape themselves for downright murder: These are the men that give ground to your Politicians in Coffee-houses, how far they may traduce Government, and not commit Treason, and one not us'd to their discourse would be ready to make Affidavit, that they spoke broad-fac'd Treason.

B. Were my necessities never so great, and my heart never so villainous, I should not love this trade of dancing upon the High-ropes, I should be afraid of a slip, and then I am gone, I love to have my heart go with my words, but not to have the Hangman my Interpreter, but does no one *Scaly* himself, does the Pitcher never break?

W. No, no, now and then it gets a filthy crack or two, when your *Whitehall* Bullyish Captains come to a City Coffee-house, they get a kicking down stairs, and a broken Rib or two, but they would make them pay sauce enough were it not for their scurvy Protections, and they Pocket it the quieter in hopes to make some nimble-heel'd Esq; pay one day for all and make them amends.

B. I perceive then, these Hectors in the Cause are meer Bully-Sandys, that will take a kicking if they can but am a little mony, and your Setters are men of no practice, that would force some this way, sure these are the Causes Forlorn-hope and the very Pictures of Liberty and Property; but does not His Majestie's Honour-Guard, his Attorney General, never meet with these Privateers and clear the Coast?

W. They are swift Sailers, and His Majesty is not furnish'd with Advice-boats, a little Intelligence-money on this side the Narrow Seas, not all beyond them might do the Jobb, were it not for the extraordinary mercy of a moderate minded Jury, which we seldom fail to find or make; so that a man were he constrain'd to one, had better run the risk of scandalous words against His Majesty than against any of his Protesting Lords, and His Majesty would he condescend to take the Privilege of a Peer (as the House of Lords did to sit in the House of Commons, when their own House was voted usefess) he should (as they did) find greater respect shewn him.

B. A pretty device to Commonwealth a Nation; the point so long desir'd, and so long tugg'd for, (ever since forty) the King to be
one

one of the Three Estates, would come very easily, how safely then might old *Noll's* own Major (remember *Pryn's* own Principles and forget his Prince's immunities and rewards to him, and) send a sawcy Message to a Minister that he was out in his Prayer, because he pray'd for the King as distinct (as he is) from the Three Estates, but have you no more?

W. No more that appear upon the Stage, but we have the Proposals of many Well-willers, taken in, there read and considered by a select Committee, and the next Session, in brief ript up to the whole Assembly, how far usefull they may be to the Grand Cause, in a fine set curt Speech, then in this issue of the Brain we contradict our other practice, and will not let the Father be the Godfather too, but the whole Divine Camp Christian it.

B. As the Popes change their names, you give them a clear quite contrary name to what the subject matter of the Proposals are, as if a Book was writ to pull down the King, ruffle the Lawn Sleeves, you would call it the building up of *Sion*, would you not?

W. The people else would not know what it was design'd for, they would be afraid 'twas Treason else.

B. 'Tis pity these underhand Retailers of Treason should not be as well look'd to as your Wholesale Plotters.

W. Projectors have ever had the liberty to lay down their Hypotheses, they enforce none to follow them, people are left to their liberty.

B. And they should taste the fate of Projectors, to be ruin'd for pitching upon such Subjects.

W. But we have a way now to ensure our Projectors, we never let a Book signally calculated for the clipping the Wings of the raging Prerogative, and excrescencies of Christ's pure Church, but it comes recommended to the great Assembly of the Nation, the two Houses of Parliament, so that we may get a general Protection for them, we seldom or never let any Piece (by our good will) goe abroad but about that time, and then they pretty well swarm; we have some that let fly against this part of the Prerogative, others against that, and so on; the same method we use against the Church, so that he that compiles them all together in a Body, will find Monarchy and Episcopacy quite run down in all their branches.

B. Quite run down in all their branches. — A modest expression to palliate broad-fac'd Treason against King and Church, the Government as it is now establish'd, their writings to me are overt acts of their intentions, (and though they can't perswade those they recommend

tend their treasonable projects to, nor the King himself to Un-crown himself) and *H. N.* or whoever was the author of the New Modell'd Government, *Plato Redivivus*, ought to be brought to the King's Bench Bar with his Papers, as much as *Coleman*, and suffer upon the same reason, if not upon the same Law, as they are guilty of the same Crime, of Treasonably designing the Subversion of Monarchy, and the introduction of another form of Worship: shall Treason fare the better for being bare-fac'd, and highly recommended to the three Estates?

*Or is your Treason like to Wenching gown,
The great and bare-fac'd Sinner let alone;
The Underlings and Modest pay for all,
And these alone are caught because they're small.*

They should fare no better nor worse than their Brother Plotters, was I in authority enough, and your whole Party (dare you own such Treason) should be made like to the Ten Tribes, were it not that ten hundred to one are as signally Fools as the other Knaves, that know no more than what is just put into their mouths.

W. Hold Counsellor of *Rehobad*, you are too high a flyer, you will have less thanks than you expect for your pains, did you but know the necessary use that is made of us, you would not be so hot for destroying poor *Carthage*; how many have got preferment in the days of our selves and our Fathers by writing against us? how many have thought to doe it in these days? how many have thought and think to get Heaven onely by pure cursing of us? and how many have wash'd, as they think, the Leopard's Skin by turning head against us? how many fine hot-headed discourses would be little worth, were it not for the Leachery some have to hear us handsomely *Bilingsgated*? do you think the Licenser of the Press (when time was) by keeping it this way open, does not make it as beneficial to him as his formerly keeping it shut, onely when open'd with his own Key? he is ready to offer money, had he any, to any of us, to write against him; nay, he is fain to write now on both sides, and what would he doe if we were gone? would we a little while lay our selves fallow we should ruin him, and the Bishops would be found as an useless order of men; now they get the good will of some, purely because we bear them such ill-will; did we serve them as *Hannibal* serv'd *Fabius*, and as they think to serve us, use no acts of hostility against us, thereby thinking with their weak policy to get us out of favour with our own, we should certainly do their work; the very distinction of Protestant Bishops, made

made those belov'd by the Episcopal Party but from the Teeth outwards.

B. These are such uses as Esq; Dunn made of your Forefathers by Accident, had it not been for them, 'tis odds if he had touch'd grill'd meat or boyld that day, had strutted the Streets in the Colonels Plush-Jacket, had—

W. Hold, good words, you don't know whose turn may be next; the Multitude gives force, force gives power, power enacts Laws, and the Laws set forth Treason.

B. True blue still, you won't flinch an ace from your Principles, not all the growth and manufacture of Hemp in *England* or *Normay*, will make you recede, but methinks you might have enlarg'd your self much upon your Panegyrick of the *Good Old Cause*.

W. So I had, had you not interrupted me, but now I could find in my heart to let it alone, had I not left the best behind, and you would imagin I could say no more for it, but I'll tell you something, from whence you may guess the bulk we are like to grow to, we have copied out the old Roman policy which bred them up even from nothing, we make a proclaim'd Asylum, where not onely men come but plenty of Women, (we need not play their after-game) they are both game and stale too for others, and we have some that come to us, let me tell you of none of the meanest quality, how it does ones heart good to see the discontented Statesman come reeking in revenge over to our Party, carrels the *Good Old Cause* (an old cast off Whore) for a fresh Mifs, this presents her with all the jilting tricks and trapanes set for her, the other makes Legs and bows to her followers, if they be but Apprentices out at heels, a third carouses her, and so each in his way.

B. But this, as they say, won't maintain her.

W. Oh for that, besides all our own poor endeavours, we have some in your Party that drudge night and day onely at last to serve us, that after all their arts arrive at the art of discontent, who though they don't run downright to our Conventicles, nor associate with the Brethren, yet their fermented melancholy has breach'd such Tenents as are highly usefull to us, and one Renegado you know is of more worth than a Regiment of our own, and were you not of the same opinion, you would never prefer such ignorant *Mumpsimus*'s as come from *Rome* to you, and let your own of ten times the worth be ready to starve at home, except you do it in policy (lest we should cover our Cause with them, and) to credit your selves, and could we get but one point, we should not despair of as good Pillars to our Cause, as stout as Janizaries, as learned (and after we have quick-silver'd 'em) as able as Jesuits.

B. What

B. What doubtful point is that you so much long for? *And don't 'sham*

W. There are, you know, now and then in the two Universities, some feuds about Privileges, decided commonly by the Visitors, who are most or all Bishops, could we so contrive it, to make them ride the Colleges hard, hold their Noses in a Cap-stone, we should have them wince and kick, and be for throwing their Riders.

B. Should the Proceedings be dilapidated by 'em, and they feel too much of the Old Man, they would not upon a Pique run o're hedge and ditch to you and ruine themselves, put themselves past all hopes of preferment they have waited so long for, *had they no fix'd principles of honesty in them.*

W. Preferment indeed, a six score or eight score pound *per annum* Parsonage is the Grave of most of them, there they bury themselves alive, their own clots of Clay pelt them continually, they can never lay them, till they overwhelm them with their own Mould, would they espouse our Cause they need not fear two or three hundred pounds *per annum*, besides *respect* and other things, we had been with 'em else, and play'd Mr. Scruple, I faith; you like Fools divest your selves of that honour due to you, to cloath the Bishops with it, we strip them and cloath our selves, come, come, the Outliers fare better than the Herd, and though after a year more, the Pale in part will be broken down, the Act against the Covenant will be out of doors, yet how few will that bring in; we may, at first, like those that arose just after our Saviour, walk about and appear to many Congregations, and that way, as it were, preach up what we were sent for, but few of us will be fix'd, we shall like them find our habitations taken up, and no room for us, that will be as good an excuse for us, as an Act against us; we were shut out when the Park had Food enough, now 'tis devour'd, and o're stock'd, we may graze and starve in it, but we may oblige some Parishes and Patrons that desire us, and considering our great interest I know no better way (were I to counsel a Friend) than to Apprentice himself for this remnant of time to our Party, for to be sure we shall have more to dispose of than we shall know well to turn our hands to, but our grand Assembly that shall then meet, will dispose of all things I doubt not to our interest, however we must swarm then more or less, and I believe we shall imitate things in nature, send out our young ones with a Leader or so, but the Old Stock ought to remain behind, perhaps we may take some little City Lecture or other, and put an end to the contest between the two Universities, send a little Man of God to out-preach an Army of them, then shall our Cause come in repute again, and be more glorious than ever; the abus'd, and therefore discontented

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connected Clergy-man finding our interest, shall consult his own, and ~~for his~~ his revenge too, and shall sue to us as much as they do now to Bishops to be preferred; long neglected worth shall flee to us as to a Sanctuary, and generously disdain naked hopes for his Camelion diet, worth though no where seated but in the fancy, or taking thought but for some small atchievement, is not rewarded for that, is restless till it takes some course to vent its Gall, like the poor Mariner in *Columbus's* Ship that first spied Land, because he receiv'd no reward for so blest a discovery, wreak'd the revenge though 'twas upon himself, and turn'd Mahometan, and there is a way (Divinity tells us) of shooting another man through ones self; and no one then shall think himself longer bound to continue a Son, when he has once found the Church has ceas'd to be a Mother; as these were the generous Principles that first (in *Aerim*) rais'd us up, so they have continued us, and will yet billow us up higher.

B. You are good Tradesmen in Divinity, and deservedly cry up Faith, as true Sons of *Abraham* as the circumcis'd that now (as their Forefather) entertain Faith even against Hope, against all manner of reason; but should the Dice miraculously favour you, and run once more high on your side, you would I fear Massacre the Land, and execute what 'tis said) the tenderness of but one Officer prevented before, the Church of *England* stands in an *Equilibrio* of danger, and steers it self between the two Gulphs; 'tis equally dangerous to incline to this or that, onely a Sword is more welcom than a Saw; the Character of a Committee is as dreadfull, nay more, than that of a Popish Successor, the last wants no language to set it out in the possibility of its raging extent, and the actual raging extent of the first can be reach'd by none, the Oratours must do there as your Geographers in *Terra incognita*, leave a space, and draw nought but Savage Beasts, unknown to the Woods of *Africa*, and congeal'd sighs and groans like *Dr. Barrow* his words under the Pole.

W. These are Bugbears that fright none but Children, but as long as the *Gog-Magog* in the North remains the true object of the Nations fears we shall not easily be made Tools of.

B. But what if those Clouds of Dissatisfaction should be dissipated, and the object of all your fears should be the subject of an universal joy; and he should declare himself openly to the World a Protestant according to the Church of *England*, by as good Testimonies as the Law requires, what do you think then?

W. I think then none of us either would, or by interest was bound to believe him; do you think we would have such a cheat put upon us,

in a moment to be outed in all our measures, we would have those that should look through such fig-leaves; we would boldly tell the World he has a Dispensation for it, that it was no more than what we suspected and fear'd, we would shew them his cunning in not taking it sooner, only out of hopes to persuade the credulous World of the reality and sincerity of the conversion, but out there is more danger now than before, and if ever the fatal blow comes 'twill be when he is in a better capacity to fool the Nation, and all his own part the Recurser, pity the sinking condition of the Nation, when 'tis only our selves that are so, and I'de undertake know I a man of our Party who contrary to his desert, had the luck to be drown'd, could I know it before, I'de easily persuade him (though contrary to the express promise of God) the whole World was drowning with him, so far wide of the Mark should we make their Arrows fall.

B. I see you can preach down God's Grace in a trice.

W. That's our Trade against our Enemies; we should, notwithstanding (such a turn should it happen) take our own thoughts for truth, and go on in our Expedients for putting by 7. D of P. from inheriting the Crown Imperial, did you never see any? I am sure we spared no pains or cost to spread them o're the Nation.

B. Yes several.

W. How do you like 'em?

B. Like 'em?

W. Why, they are pretty Engines let me tell you, to widen Breaches, to keep open the Bleeding Vein, they are more usefull to us than the Invention of Gunpowder prov'd to the Papist, were it not for them and our Champion in the House of Commons, Expedients would have been hearkned to, and then there would have been such a calm, that there would be no recreation for us Porpoises.

B. For what is transacted in the House I meddle not with, but as for the Proposals in general to the Nation, I look upon them as Seeds of Rebellion, and the ground-work of as many Bloody Noses for Posterity, as ever our Predecessors had.

W. Which do you fault? there are many.

B. They are all of the same Leaven, nothing but a Medly of Rebellious Principles to build the Superstructure on, as founding Dominion in Grace, to the scandal of the Reform'd Church, and closing with their seeming Enemy the Papist, grounding the Origine of Sovereignty in the People, hunting in after-Principles for Principles of Nature, as *Salus Populi Suprema Lex*; interpreting Texts of Scripture by their own Passion, worse than Quaker by his New Light, assuming the same power.

power God himself us'd in the Oeconomy of the Jews, of setting up and pulling down Kings, and in profane Histories, writing the Originals of the greatest Usurpations to be copied out in our time, palliating Texts of Scripture that expressly forbid their Madnes with Fig-leaves, such as Do not evil that good may come of it, they cover it with a distinction from the Schools unknown to Christianity, of a *minus malum* against a positive good : in a word, you will ransack Heaven and Hell to accomplish your Designs, and after all you are afraid which way to turn him by, lest you should open a Gap to ruine your selves.

W. We fear not that.

B. Don't you so? let's see by what Authority would you have him turn'd by, by the King's alone, or joyntly with the consent of the two Houses.

W. By the last, by an Act of Parliament, that's a sure way.

B. But what if you have not his Consent? (or if you have he should repent, and think himself bubbled out of Three Kingdoms, but, we shall injure him in such a supposition) and the neighbouring Nations of the same perswasion you would by all means have him to be of, (and that may be a cause to induce him to be so) should disrelish your unequal proceedings, and should rise up against you.

W. Are those the Bugbears? do you think the Protestants are not able to cope with the Papists? nee'r fear, we would make a Battel Royal for Religion, and make *Europe* to be but one Cock-pit.

B. But we know there are some that are no Papists, that can disrelish injuries done to Monarchs, our Trade felt that in *Moscovy* after our King's barbarous murther, so that this side wants no real Fears, no more than your other Jealousies; but supposing the Three Estates of *Scotland* should not joyn with the King to turn him out there?

W. Why then there let him be King, that has been objected, and so answered already in a Piece of ours, entituled, *Some serious Considerations touching the Succession, by an Impartial hand.*

B. I know it, and there you divide the Union, once thought happy by the Nation, the foresight of wise *Henry the VII.* and the joy of *Q. Elizabeth.*

W. Well, since you have met with that Piece, you may remember too, (were you so pleas'd) that after his death the Kingdom must revert to the Crown of *England.*

B. I commend him, he had spoil'd all if he had not laid it so down in his Scene, but what if it will not, and they should make an Act to the contrary?

W. Pish but, it must, your *Crown* would be the next lawfull Successor,

B. Do you think the Scotch men that have had the reputation to have fewer Fools among them than are Wise among the Irish, can't easily learn a Lesson that is set them? and is not an Act of theirs by as lawfull Authority, of as much force against you as *one* of yours against them?

W. We don't intend to make any Laws against our Sister Kingdom of *Scotland*, onely against *J. D. of T.* exclude him being King of *England* and *Ireland*.

B. And perhaps they intend not to make any Laws against their haughty Sister of *England*, onely against ——— onely exclude them out and their Heirs, from ever inheriting the ancient Kingdom of *Scotland*; so that you would give them their Chair again.

W. Why then we will make an *Ireland* of it; we have some that have conquer'd it once already.

B. But what if by a Law, and Act of Parliament, when they can hold it no longer, they should by a Clause throw it into the Lap of *France*? the Scotch and they were never such mortal Enemies; would you bring the English Navy up the *Tweed* to bear upon them as they march'd into *England*? that and the Commons according to the late Act of Parliament refusing Free Quarter, would make the Nation sensible who are the Abettors of the Interest of *France*, and what evil their Politicks would prevent; come, let us not by Forestalling Providence, bring a curse and ruine upon our selves; let us do what is right and just and God will protect us.

W. Though the Angel of my God, whom I serve, should appear to me, and certify me not a hair should fall from the head of any in this Nation, by the Clouds that seem to threaten us, yet we ought altogether as much to go on in our Proposals, as *St Paul* in much the same case would not let (although he was so enfur'd) the Seamen leave the Ship, means must not be omitted, the Cart Wheel may else stick.

B. Some Divinity of the old strain; means may, nay must be us'd, but not contrary to the known will of that God you serve, to the suspicion of that Providence, he so signally (in your supposition) promises you, and without a further intimation of that Spirit, not contrary to, but consonant with common reason, such were *St. Paul's* means; but here all along you see Arguments more prone to breed mischief than prevent any, and to bring a War upon our selves and Posterity, and that Providence, whom we dare not trust, may with a great deal of Justice avenge it self upon us in this World, as well as in the next.

W. Well

W. Well then since you say means may be us'd with reason, and the Parliamentary power we find may do us more harm than good, what if the King alone should set him by?

B. You will fix up your staff there, will you?

W. If we may, and I am sure we can bring a great many stories, if that will do any good, from ancient Nations and Kings, that did so, the people of *Rome* (before *Rome* was *Rome* as it is now, that is before the Pope had a great House there, and became *Dominus sue totum, Dominus Deminoster Papa*) had now and then for a breakfast a Kingdom given them by the Will of a decess'd King, and so ours may give all the three Kingdoms away at a clap, and save all the bloody Noses you might see in the Scotch clouds, and we will make an Address that shall be as dreadfull as our Ordinances of old, to stand by whomsoever he shall pitch on with our Lives and Fortunes.

B. Well then you find you have nothing else to do, but to get him in the mind.

W. And we had nothing else before, I wish we could do it but once, but they that should have not gone about it the right way, they never yet offer'd any thing more for that, and passing whatever Bills they should think needfull, which perhaps might have been an hard bargain, but the relieving *Tangier*, and standing by him in all the Alliances and Foreign Leagues he should make, had they offer'd him his Ship-mony, his Courts of Wards and Liveries, to have a perpetual hanc upon his two Houses again, with his free Quarter; that they got by slurring on him, and a round sum in hand, somewhat might have been done; in order thereto our Coyners had grafted a story upon the Duke's last departure, that with tears in his eyes he should bid his Brother remember if he did part with him to sell him as dear as he could, we thought to have set the last Parliaments a bidding for him as for a Stock at Gleeke.

B. But they found his Majesty never design'd any such thing, none of his Friends in the House ever gave the least glimpse to it, but he promis'd 'tis said an Earl to doe it if he could but satisfie his Conscience as well as he told him they could satisfie the Laws.

W. Conscience in Kings, they should, as Ambassadors are sent abroad to lie for the good of the Nation, be damn'd or stand fair for it, for the good of their people, but we can fear that up, and I wonder he told not his Majesty so, we could have made a Fast for that, besides their Politick Capacity excuses 'em.

B. These are Hairs of the old Dog: but suppose you were put to prove your Concessions, That the sole power of the King can dispose of the Crown at his pleasure, how would you doe it?

W. Easily.

W. Easily.

B. How?

W. As thus; The Crown may be dispos'd of by some Authority, but the King with the necessary concurrence of the three Estates must not, because that might do us perhaps more injury, therefore the King alone may.

B. This is an Argument onely to convince those that long to be convinc'd with never so small a one, this is made for your selves, how would you convince the next Heir put by as to the right of it?

W. We would convince him by dint of Sword.

B. But how would you convince the other part of the world, that might look upon this as a piece of injustice, and perhaps right him in his Cause, we are making again a Cock-pit of Europe.

W. If it come but once to that, we have those that shall draw Declarations as well nay much better than their Swords.

B. But would not the Elder Brothers of the Nation, 'tis they that constitute the two Houses of Parliament have taken it ill to have had the next Heir have put their Noses out of joint, by the importunities of their Fathers pretended Friends, because they fancy'd the Eldest would have prov'd the hardest Masters?

W. How sillily you talk now, that could not be done, the Laws of the Land were their security, they lay not at the pure will of their Predecessours, their Estates are most of them entail'd upon them, and you know in an entail'd Estate a superiour power is requisite towards the cutting them off, either the Courts of Judicature, a special Act of Parliament, or the King's consent together with the Parents as in descent of Honours.

B. I profess I highly admire the Law, as being the effects of great Reasoning, nay so great a friend it is to it that it disowns it self, if it comes otherwise, or any ways contradicts what we hold reasonable to be believ'd, our Religion in the whole or in its parts; Now that Law thinks that in an entail'd Estate (which I presume modestly the Crown may be thought to be, the best holding in England sure) the next Heir cannot be put by, without an Authority supream to the Paternal (or that deriv'd from it) Now in private Estates, there is a supreme to the immediate Paternal power, such as Courts of Judicature, and special Acts of Parliament, by vertue of which they hold those, and keep them from other people, but in the case of the Crown there is no power supreme to the Possessor but the power of the Donor, which is God himself, so that we must have in reason we see a Revelation first before a Disinheriton, and if any thing is done contrary to Reason, the Law

says

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says it is invalid in it self, and the parity of Reason, no one (endued with it) can deny between an entail'd Estate of private persons and the Crown, and the denying a descent in an entail'd Estate not cut off by a superiour power to the next Heir, would for the present *Growth* the best Estates in *England*, and make better for the younger Brothers than *Barrenish-English* or a War.

W. Here are two or three things to which I fear you have over-shoe your self in, as first what is all this to the purpose if in private Estates the Laws require a supreme power, we can make a Law that shall wipe off all that, and enact quite contrary.

B. If you can make Acts of Parliament against the Common Law of the Land, which was in being before the Parliament, I hope you can make them against Reason too, this Law was thought ever reasonable, and the contrary may look suspicious.

W. We can make a Law that that Law it self that invalidates all other Laws if not reasonable shall be kick'd out of doors: but another thing you say there is no supreme power to the Possessors but the Donor's which is God, &c. now then can your King by his power all inherit, as I have heard a great many that would be thought most *Lawful* and most Orthodox maintain; but I believe they were men that fear'd the consequences of a Popish Succellour as bad as they hated the growth of Parliamentary power.

B. Great fears, great preferments and great sins may so enslave a Soul as to make him fondly flatter the Prince to the detriment of his Crown and Dignity.

W. But I highly dislike one thing more, that Monarchy should come from God, these Church-buildings of yours will one day ruin the Nation, but what if it should come from the People, what say you then? I think I spoil your Mag-pies nest for you.

B. Though, that is *gravis dictum*, yet this will bring us to *Scotland* again and hunt over the old Game, I thought you had quitted that hold before, come 'tis much the best and truest way to throw all upon the Almighty, no single Monarch then like King *John*, can make overtures of his Kingdom to an African Mahomentan, shall we be less afraid of parting with the three Kingdoms at the Princes pleasure, than with the single Town of *Tangier*? if we give the Level to the People the Crown and they will draw one way and the other another, so that our Whimfies would but fever our Body Politick, and cause a restless motion in it, thus we find that axiome as true in that Body as in the Natural, all things are in a restless motion till they come to their proper Centre.

W. M. You puzzle the Cause thus with Objections, but you have taught us to make answer in, and Consequences of, Conclusions out. Politicians have not or will not see, I must, though I know your manner of Education and living, get you view'd, see if you can't be found to have some lines or lineaments in your face or body that will verily persuade some to fancy they have seen you saying Mass, a strong fancy brings a strong belief, and belief a strong knowledge, so that any one may safely swear you Priest, Regular or Secular, of what Order soever, Dominican or Jesuit, if he can but strongly fancy you so.

B. This is Plot-saving Doctrine, as good as Scilicet and Sieve, or Key and Bible, to make the Patron go halves to detect his own; Some by Priory, and some by Peer will find out whether the suspected be a Roman Catholick, then if of any Order, if so, of which, that once found, 'tis but opening the Catalogue of their names, and there 'tis done, as quick a way and almost as sure, as the High Court of Justice, where the breath of the Lord became the breath of the People, and mens Heads were roll'd off; your Women can sit at home and play the Destinies from the thread of Men's Lives, but who can lay any thing to the Saints charge?

W. I begin to suspect you think lightly of the Plot and the King's Evidence, you are a Heretick I fear if not a down-right Atheist: Is our modern policy, what, I warrant you, you would make little of the Plot.

B. I shall not make so much of it as some others I fear have and will. I shall never build upon it either Wealth or Revenge, but unrail'd. Any mites, the Rabble, instill fears into 'em, and so far proceed, till there remains nought to secure the Authours and followers, but to put Weapons into their hands, and then commit the horridest outrages against Church and State, that your paper Ammunition, your Declarations and Pardons might not make them disband: I can tell you the end as you have told me the beginning, and so fare you well.

F I N I S.